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monest is a simple piece of cloth wrapped around the torso 291
from the breast to the knee. Sometimes the breasts are left bare; sometimes they are covered. This is a matter of individual taste, and has no ceremonial significance. Over this lower garment another cloth is sometimes thrown, and clasped at the shoulder. Near the mission stations, of course, and on visits to Paramaribo, much more clothing is used.

The Bush Negroes are not allowed to appear in loin-cloths on the street when they come down to visit Paramaribo, except on the river's side where they land in their canoes. They must have a pair of trousers for any further promenading. There is no objection to the upper parts of the man's body being bared; but the women may not walk about the streets of the capital with their breasts exposed.

If a Bush Negro is not fortunate enough to own a pair of trousers, he may rent one for ten Dutch cents a day (four cents in American money) from small shopkeepers who have their stores near the bank of the river. The traded cloth is fashioned into rough but brilliant trousers for the men, and crude bodices for the women. Even a straw hat may occasionally be seen. In the more remote villages, on the other hand, the women often wear only a short bit of cloth before their genitalia. Most of the children of both sexes wear no clothing until a few years before puberty. About the age of ten they are dressed in their first cloths. For the boy this is a ceremonial [852] occasion, but the girls quietly begin clothing themselves without notice being taken of the event.

In addition to these garments, the Bush Negro indulges in 301

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We took particular pains to gather as much information as possible on fecundity, infant mortality, and the death-rate of mothers in childbirth. Sixty women were questioned. The fecundity we found to be variable; one of the women claimed to have borne twelve children—the highest number encountered—and some had no offspring at all. The usual number of children was found to be two or three. Interestingly enough, there is a low infant mortality; that is to say, a low death-rate for infants during the first six months after birth, but a high child mortality. The higher death-rate occurs among children from the ages of two to six years. There seemed to be a considerable number of premature births, and deaths of mothers at the time of birth or shortly thereafter are numerous. After much questioning, we found this to be one of the grievances of the Djukas, for they consider the Dutch medical authorities could do a great deal in alleviating such a condition. The precautions surrounding the mother at the time of childbirth or shortly thereafter are very crude and they may lead to infections and end in death by puerperal sepsis.

The birth of a child is usually the occasion for some slight celebration. The umbilical cord is severed with a knife (unsterilized, of course) and buried behind the hut. The placenta is thrown into the river. *Trismus neonatorum,* a tetanus infection by way of the umbilical cord, occasionally occurs, due to the extremely unclean conditions surrounding parturition. As can be seen from the photographs, some of the Djuka children suffer from umbilical hernia, because the cord is

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613 624 [562] The basia are the mouthpieces of the captain, and not at all deputies having specific authority over a definite fraction of the village. There are three or four per village; in addition there are one or two women basia through whom the village head commands the work reserved for the women.

613 554 241 782 The head of the lineage possesses no religious powers over the land. The Refugee Blacks assume that the fertility of the soil depends exclusively on local divinities, to whom each one prays on his own behalf.

613 554 681 The captain, no more than the council, does not have the right to expel a member from the lineage, even for marked unworthiness. This is one of the most remarkable aspects of the legal conceptions of the Refugee Blacks, tied to the idea that a lineage represents only one single life. There again the thought of the Refugee Blacks can be regarded as the extreme opposite of the thought of the Bamiléké, with whom the head alone retains possession of the rights over the land, expulsion constituting the supreme social sanction.

881 Initiation; age classes; men's society. These African institutions seem totally unknown to the Refugee Blacks. No form of initiation of adolescents exists, and no ceremony marks collectively their [304] entrance into social life. Circumcision and excision are not [852] practiced. For the children, boys and girls, there are two stages: [561] that of the first garment, which is given upon the appearance of the pubic hair, at about 12-13 years, without ceremony, and the end of education which coincides with marriage.

561 The society of the Refugee Blacks rests however in large part on age hierarchy; strictly speaking there are no age classes involving a fixed organization, but they exist tacitly: